1: Titiev E-5 (1948) 1951 SG4 Araucanians SG4
Mapuche-Huilliche

side, where it is allowed to "ripen" for use as medicine, "soap," or as a mordant. Infant excretions on the dirt floor of a *ruka* are treated with calm indifference. On one occasion I watched a little boy being held by his mother while he vomited into the fireplace. No one, except this observer, seemed greatly concerned.

Although the Araucanians are no longer addicted to bathing in icy streams, as was their ancient custom, mothers still prefer to wash their small youngsters in cold water and to wrap them warmly afterward. Children are bathed often, and the laundering of their clothing is an important feminine occupation. The urine of young boys is highly esteemed for cleaning and shampooing and is said to be particularly good for cleansing the hair of dandruff and vermin. It is rinsed off with water and soap.[28]

When a child is between six and nine months old it is taken from its cradleboard and allowed to crawl on all fours. Soon thereafter it is taught to walk, guided and encouraged by its mother, perhaps with the help of two parallel bamboo rails set at a convenient height.[29]

As is to be expected, Araucanian children suffer from numerous ailments. When a youngster is ill he is kept indoors close by the fire, and his mother gives him such home treatments as she can. If these fail she may call in a more experienced woman, who examines the child and prescribes additional remedies. The term for medicine is *l·awen*, and two of the most popular items are *piukel·awen*[30] ("heart-medicine"), and *liq-l·awen* ("white-medicine"), tentatively identified as quinoa, which is supposed to be good for stomach ailments.

Decoctions of aromatic plants like ginger and cinnamon are

[28] Several informants confirmed the uses of urine as here given. Those who do not have soap may use a saponaceous plant, *kúl·a*, identified in Augusta (1916, I: 204) as *Chenopus* spec.

[29] Housse, 1939, p. 255. I was told about this device, but I had no opportunity to see it in use. It is described and pictured in Joseph, 1933, pp. 714–15.

[30] Augusta (1916, I: 185) identified it as *Linum selaginoides* Lam., family Linaceae.

4:Latcham F-5 (1888-1893) 1909 SG4 Araucanians SG4

The huts of the chiefs and principal men are divided by bamboo screens, each wife having her separate sleeping and cooking place; but among the unmarried the same confusion prevails.

The Indian villages are never large, seldom containing more than a dozen huts, generally fewer. This dislike to congregating in numbers is probably a relic of their old hunting instinct, and dates from the time when their mode of life necessitated an extensive tract of country for the requirements of each family or clan.

The household effects are of the scantiest and rudest description. They use no tables, and their seats are either rough benches or blocks of wood; although the Indian for the most part squats cross-legged on the ground. They make a rude kind of bedstead of four forked sticks, planted in the ground. Two parallel bars are placed in the forks, and a horse or bullock hide is stretched tightly across them and fastened by strips of hide. Their beds consist of piles of sheep skins with the wool still on, or bundles of rushes covered with coarse native-made blankets. Another bundle of rushes or roll of skins forms a pillow, although this latter is frequently wanting.

The native cradle is rather ingenious. It is a kind of basket hung from the roof by cords, generally over the bed of the mother, who can thus swing it without rising.

The cooking utensils consist of coarse earthenware pots of different sizes; and the meals are eaten from roughly hollowed wooden platters with rude spoons of the same material. Their clothes, when not in use, are kept in large hide sacks, suspended from wooden hooks fastened in the uprights of the house. Each wife has her separate fire, cooks the food and attends to the wants of her own progeny.

Although the Araucanos are cleanly in their persons they are not so in their households; and, as in most inferior communities, they form a happy family, the pigs, poultry, dogs, cats, etc., all sleeping under the same roof.

Weaving.—The first material used by the Araucanos in their weaving was the fibre of certain plants and the inner bark of determined trees, especially the ngunke (*bromelia landbeckii*), which to-day are only utilised for making ropes, baskets, cords, and fishing lines. Now they use the wool obtained from their numerous flocks.

To twist the wool they use a very simple spindle, shaped like a shuttle and about 10 inches long. At the lower end is fixed a perforated stone disc. The wool is taken in the left hand and wound around the left arm, the right hand being used to twirl the spindle and draw out the wool. Their looms are also very primitive and easily constructed, and being adjustable can be used for any sized cloth required. The vertical frame is about 5 feet high, with a series of holes ¼ inch in diameter and about 6 inches apart, to allow the regulation of the crossbar which indicates the width of the piece to be woven. The cross-beams top and bottom are fixed to the uprights by wooden pegs, and the top one can be

5:Cooper E-4 (no date) 1946 SG4 Araucanians SG4

301 to fasten the skull. Glass beads, chaquiras, were early imported by the Spaniards, and later displaced the aboriginal llancas. The characteristic large quadrangular metal ear pendants (chapall, tupil) are clearly recorded as early as the middle of the 17th century (Rosales, 1877–78, 1:139); the wheel-shaped ones, still earlier (Gonzáles de Nájera, 1889, p. 47).

In the 19th century, the number and variety of silver and beaded women's adornments (as described in detail by, e. g., Moesbach, 1938, pp. 213–14, and others)—necklaces, bracelets, anklets, finger rings, ear pendants, brooches, buckles, and so forth—was very great. In general, however, this represents the final phase of a gradual evolution from a much simpler style of women's adornment current at the time of first White contact, an evolution marked by the substitution of glass chaquiras (beads) for the native llancas, by more and more widespread use of silver, and by the luxuriant growth of new forms of both bead and silver "jewelry."

TRANSPORTATION

491 **Land transportation.**—There were no roads such as were common in *Inca* territory, but only trails. Bridges (kulkui) consisted merely of a log or several logs spanning small streams. The tumpline and 482 fiber bag of simple-loop netting technique were used for carrying goods. The llama served as a pack animal; the dog was not so used. Soon 492 after the coming of the Spaniard, the *Mapuche-Huilliche* took to horse riding. (Cf. supra under Domesticated Animals, p. 704).

501 **Water transportation.**—Three chief types of watercraft were used by the *Mapuche-Huilliche:* the plank boat, the dugout, and the reed balsa. As Lothrop (1932, p. 253) points out, all three were more or less crescent or new-moon shaped, with raised and pointed bow and stern.

Plank boats (dalca, piragua) of 3 planks were found in large number among the *Araucanian*-speaking people of Coronados Gulf when first encountered by Cortés Hojea in 1558 (Goicoeta, 1882, p. 91). Plank boats, while more characteristic of the Chiloteans and southern mainland *Huilliche*, were also observed farther north (Ota, canto 10, 1917, [284] p. 349, mouth of the Bio-Bio River). The planks were lashed together [824] with fiber rope (of *Chusquea* sp.), which does not rot under water, and caulked with leaves of tiaca (*Caldcluvia paniculata*, according to Medina, 1882, p. 193) and inner bark of maqui (*Aristotelia maqui*). They were propelled by about 8 to 12 rowers, a coxswain steering at the stern with a pole or paddle. In a favorable wind, a sail was set up. Up to the end of the 17th century, the dalca was of only 3 planks, but, in the course of the 18th century, it developed into a 5-plank (Olivares, 1874, p. 371) and later a 7-plank craft. (Gonzáles de Agüero, 1791,

5:Cooper E-4 (no date) 1946 SG4 Araucanians SG4

aboriginal elements and and later intruded ones begin. Much, however, that is aboriginal has survived. 773

Cosmogony centered chiefly around the trey trey flood story, in several versions, the most complete early one being that of Rosales (1877–78, 1:2). The flood was caused by a quarrel between two great serpents, trey trey and kaikai. The higher kaikai raised the waters, the higher did trey trey raise the mountain on which some humans took refuge, while others became transformed into fish, marine animals, rocks, etc. At the end of the flood, the surviving humans engendered offspring who became the ancestors of the later Indians. (On flood, cf.: Lehmann-Nitsche, 1918; Gusinde, 1922.) Another tradition has it that the people originally issued from large rocks (Félix José, 1916, 1:200).

Mapuche-Huilliche narrative folklore, of which a considerable amount has been published, is largely concerned with tales of: Supernatural beings, such as Meuli'en and Shompallwe previously mentioned (under Religion, p. 748), Chauvis (comet or shooting star; also a cannibal giant), and others; hybrid monsters, such as Wallipen (a calf-sheep), Piwichen (a winged serpent); ghosts and apparitions (including the Lenore motif); sorcerers and their machinations; and animals, among whom the fox played a leading role as the wily predatory adventurer who was frequently outwitted or brought to heel. Folk stories were told by men or women, at night, with enlivening mimicry, intonation, and gesture, and with frequent interpolations of, "they say," "it is said," "it seems." (For collections of *Araucanian* folklore cf.: Lenz, 1895–97, especially 94:100–20, 245–62, animal stories; 94:291–710, mythical beings, 1896; Guevara Silva, 1908, pp. 319–62; 1911, pp. 96–117; Félix José, 1916, passim; Speck, 1924; Scottelio, 1926.)

LORE AND LEARNING

Sciences.—A good many constellations and planets were known by native names. The Milky Way was the heavenly river or the road of the "fairies." An eclipse of the sun or moon was verbalized as the death thereof. Comets, according to Molina (1901, p. 177), were not always omens of disaster. In recent times, according to Moesbach (1936, p. 82), earthquakes were attributed to the Supreme Being; volcanic eruptions to Pillañ or wekufü. 821

From the slaughtering of animals and shamanistic dissections to discover the sorcerer responsible for death, considerable knowledge of anatomy must have existed, but we do not have specific details. 826

Wide use was made of herbal curatives by professional shamans and semiprofessional or amateur healers. Gusinde (1936; cf. 1916–17) lists 324 such plant remedies used in the cure of disease and for related purposes. Plants were used as purgatives, emetics, sudorifics, aborti- 824 757

8:Cooper E-4 (no date) 1946 SG4 Araucanians SG4
Picunche

[834] 357 factoria, ophrodiasm, and for a great many other purposes, in infusions, for massages, and in other ways, depending on the malady or on the objective desired. Bloodletting with a small pointed flint, hafted, was common within as well as outside of shamanistic practice (Oyarzún, 1916–17, pp. 61–62). An enema syringe was made of the bladder of an animal with a small cane tube attached thereto. Rosales (1877–78, 1:224) saw an Indian give water boiled with beaver in it to a person ill of heart disease. Sweat baths were taken as follows, according to Félix José (1916, 1:226): Wild sage or other plants were put in water in a trough, and four white-hot stones thrown successively into the trough over which the patient placed himself, covered with blankets or clothing in order to sweat. There was also considerable skill in handling of dislocations, fractures, and wounds. (For details on medical and hygienic practices, cf. Guinda, 1916–17.)

211 [212] Communication.—To judge from the mention of them in the very early literature, smoke signaling (Mariño de Lovera, 1865, p. 116) and the quipu (González de Nájera, 1889, p. 181; Ovalle, 1888, 12:162) were pre-Hispanic. The quipu (*quipu*) or knotted cord was used for a number of purposes: To keep accounts of livestock and records of events (Ovalle, *loc. cit.*; Bollaert, 1911, p. 15); to indicate the number of days at the end of which the summoned representatives or warriors would assemble for war, festival, sport, or other business; to keep tab of the number of days' work done, or of the number of payments to be made in case of composition for murder (Falcón, 1882, a.v. *quipu*; Havestadt, 1883, 1:231, 2:754); and for other purposes.

902 Enumeration, time-reckoning, and measures.—Counting was by the decimal system. The numbers for 100 and 1,000 were from Quechua.

905 The year was divided into two parts by the December and June solstices, into 4 seasons, and into 12 lunar months; the 24-hour day into 10 or 12 parts. Molenbach (1838, pp. 93–94) lists 6 seasons and about 15 divisions of the day. The time of day was calculated by the position of the sun; of night, by the stars.

904 Various lineal measures were recognized corresponding more or less to our span, foot, pace, arm-length, etc. (Molina, 1901, p. 177; Guevara Silva, 1908, 1:288); and liquid and dry measures corresponding roughly to our pint, quart, six-quarts, etc. (Molina, *ibid.*).

158 Mental derangement, it may be added, in the form of milder paroxysms or graver psychoses appears to have been uncommon, at least in recent times (Guevara Silva, 1913, pp. 306–07).

CULTURE OF THE PICUNCHE

131 Of the culture of the Picunche, the *Araucanian*-speaking natives who formerly occupied the region from the foot of the Andes to the Coast and from Coquimbo or the Choapa to the Itata River or the Bío-Bío River, very little is known.

18: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

these flowers for you; now we have to use paler ones." They had drawn conventionalized delightful flowers. Children who drew houses chose a variety of colors for parts of houses, such as walls, doors, windows, and roofs. Smoke was colored brown by each one; water, blue; grass, green; and the flag of Chile, red, blue, and white in the proper places. Two little girls sat quiet for about five minutes, thinking, after the time for drawing had been announced. "I shall make a house," said one. "And I shall make a flower," said the second. In 10 minutes a pastel sketch had been made of the flower; only one line of the house had been drawn. "I must get a ruler," said the first one; "I cannot make a pretty house without a ruler." 822

Children everywhere enjoyed flowers, which were found in many gardens. Here one rules a 3-year-old boy stuck three little flowers into the sweater of his 2-year-old brother. Their older sister remarked: "These two boys go into the garden every morning to pick flowers; they like flowers. So do I. I always have a little bouquet where I work." A bouquet stood on a low table near her loom. 824 857

When schoolchildren were asked what animals they recognized because of their odor, the skunk and the pig were listed, the former four times oftener than the latter. To the question, "Can you smell, when you come home, that strangers have been there?" all answered, "No." Many noted that the smoke overcame all odors in the ruka. 151

COURTESY, SHARING, OBEDIENCE

Courtesy is taught to children in a positive way. A parent will see to it that a child, no matter how young, shakes hands with everyone who arrives at the ruka; if the child happens not to be at home when visitors arrive, it must do so when it comes home. It is pleasant to see even a toddler going from one visitor to another and shaking hands. 867 576

When elders speak, children either listen or are expected to be, and usually are, busy in a quiet way at play or work. During an interview a 7-year-old boy repeatedly asked his mother for something which she was obviously refusing him; conversation between them was in whispers. When I suggested that the boy be given what he wanted, the mother replied that what he wanted he was not to have. She finally turned to him and said gently, but with determination, "Learn to be a little man." Soon after that she diverted his interest by sending him out of the ruka to quiet a barking dog.

Children are trained not to pass in front of persons. On occasions, during interviews, when there was much space between speakers and very little back of them, a child crawled low to pass behind persons,

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

sometimes an entire twist is so rolled. Twists or braids are made toward the front, tied together there, and kept from falling forward while working either by being folded on the crown and again tied there, or by being slung over the head and allowed to hang down the back (pls. 6, *a*; 56.) A woman's manner of hair dressing did not indicate whether or not she was married.

To make hair grow, women mash all parts of piliaroral (unidentified), a plant that grows in swamps, in a dish, pour boiling water on it, and rub the scalp with the liquid. Koulenkina (unidentified), a climbing vine that grows in woods, is also used. When asked if men, too, use this preparation, the informant answered, "Most certainly not! Why should men want so much hair?" Men do not become bald. An occasional person has gray hair.

Formerly men cut the hair shoulder length; they did not wish to appear like women. Most men today have the hair cut short as Chilean men do. An occasional one wears his long—generally he is a man who has few contacts with Chileans or is an old man, especially a cacique. Such men either wear braids, or have the hair cut ear-lobe length and wear a band around the forehead tied at the back of the head to keep the hair from eyes and face. The band (trarilonko), formerly woven of yarn, is now usually a square piece of cloth folded to form a triangle and then again folded to about 1½ inches in width. It is tied in a knot at the back of the head; ends hang loose. An informant reasoned from his observations that men today who still wear braids have a keen appreciation of the old culture, and added: "I noticed while visiting south of here that Mapuche men who were pointed out to me as having been best able to defend their rights against the Chilean Government were those who still wore braids."

Most married men wear a mustache and are proud of it. Often they let it grow past the corners of the mouth (pls. 25 and 26). Rarely does a man have a growth of hair in front of the ears. His beard is generally scant, and he usually depilates it. Men who do have heavier beards remove them by first rubbing the face well with warm dry ashes taken from the hearth—"ashes of any kind of tree will do"—and then shaving the hairs off with the edge of a clam shell, such as are found in local rivers. After shaving, the face is smeared over with yellow clay and then washed. "It is the same clay we use in pottery making; it heals the face. My husband always bathes and shaves before he goes to the Sisters."

Most informants agreed that it was not customary, formerly, for men, except caciques, to wear earrings—"although some men wore them, large ones, they were." A cacique wore only one, and it was of a distinct style (fig. 4, *b*).

10: Hilger E-5 (1946-1952) 1957
SG4 Araucaniana SG4
Chile

857
824
526

[p. 76(F)]

10: Bülgar E-3 (1946-1952) 1957
SG4 Araucanians SG4
Chile

brothers and sisters build little ruts together and play house in them while they tend the family's sheep or pigs, keeping them out of grain fields. If the herding is done close to another ruka, the children of that ruka join in the house playing." Little girls also build little ruts at home and play house in them. 526 857

During a warm hour schoolgirls 10 and 13 years of age played going on a visit. Three groups, three, four, and five girls, respectively, each prepared a habitation by clearing a place of grass and stamps between two pine trees that stood in a row on the playground. Next, the girls attempted to get material for their fireplaces—handfuls of dry grass, chips off fence posts, and little pieces of wood that they around. "This is just like our fireplace at home," remarked one of the girls. She had laid the grass in the center of the cleared space, the chips on top of the grass, and then the pieces of wood in the position of spokes on a wheel on top of the chips. They then collected large mushrooms that grow under the pine trees. "This is our bread." All was ready now. Three small girls, who had been told to while away time at a distance, were invited to come in for a visit. Each group had a visitor then. "They are our visitors; we are playing visiting."

In general, children are fond of animals and treat them kindly. If 523/ a child has a pet, it is usually a chick or a kitten; less often a lamb. 857 Dogs are not pets, not even of older boys—older boys favor a horse. In fact, neither children nor adults like dogs to be near them; a dog is chased away with a "hutch" sound. A child is often seen making a pretense of throwing a stick or stone at a dog to keep it from coming nearer. When the dog stops barking or moves on, the child drops whatever it has and continues on its way. Older children or adults sometimes actually throw a stick or stone toward a dog to end its barking, but never aim it at the dog. In reality, everyone is kind to dogs. "We do not hit or kick a dog; a dog is man's protector. He protects the ruka and whatever is near it, such as sheep. He protects sheep from pumas too; pumas like to sneak into sheep corrals at night." A man going any distance on foot will take one or two dogs with him as a protection against pumas. To make a dog's bark sound ferocious, a pinch of chili is put into his food daily. Very rarely is a wild animal tamed and enjoyed as a pet; rabbits definitely never, as they are classed with rats; "not even their meat is eaten."

Schoolchildren aged 10 to 15 listed animals that talked either to 524/ them or to other animals, as dogs, cats, hens, roosters, chicks, turkey 857 gobblers, young turkeys, geese, horses, foals, cows, sheep, and partridges. No child, however, knew what any of these animals said. Other animals that talked, but only to animals of their own kind, were turkey

16: Philgov E-5 (1946-1952) 1957
BG4 Arawaks

ans SG4
hile

● G24 B57

hens, pigs, parrots, and doves, and also several species of birds found in the area, namely, hummingbirds, robins, heralders, doves, pilots, and the trogle. The children know that when the little turkeys to hide in the bush or under the when they see a hawk flying her way, and also that the turkey hen talks when a dog comes around. "The trogle," said a little girl, "is a bird that talks at night. If someone of a family comes home after dark, the trogle announces his coming. Those that hear the trogle will say, 'He is coming home now.' The trogle does not stay where people are, but some Maipuche make him stay in the garden to eat worms and insects; they cut off the tips of the feathers of one of his wings so that he cannot fly away, but this is cruel." To which a little boy added: "The trogle talks before one sees him. See there on the little stream [on a river's edge] you can see his eggs. See how he walks around in the water, and talks and pretends he is looking for fish—he does not want us to see his eggs; we call him trequell."

Quoting other children: "Parrots talk much but cannot be saying anything important, for they are stealing the wheat that has just been planted!" "The heralderia talks very loud while he is flying—you can hear him best in the afternoon when he and his partners fly to the lake to take a drink." "The sorral digs in the earth for worms and catches bugs from the air, and never says a word when he is eating; but when he goes into the strawberry patch, he talks and talks; we call him wilki." "The pilot sits on limons and talks in a high pitch, and only once. He usually calls his own name."

The writer was taught by schoolchildren how to identify other birds: The turdo (thrush) calls known, an Arawakan word; it is black and has a long bill. A kiss (robin) has a red breast. The picaflor (hummingbird) is a tiny bird with a long bill; it takes nectar from flowers. The dove has gray-blue feathers. The perdiz grande (partridge) runs around in fields; it has a very small tail. The choroy (parrot), the one that infests wheat fields and gardens, is green. The heralderia—the Chileans call it rale—has a metallic cry; its cry is called twinnidder.

SWIMMING, HUMMBACK RIDING, SHOOTING

526 Boys who live near lakes or deep rivers learn to swim in early childhood. Swimming in the Pacific, in general, is forbidden by parents because of the danger of drowning. Good swimmers, both boys and men, pride themselves on their ability. Girls and women do not swim. According to Cooper's sources the Araucanians were excellent swimmers and divers (1946, p. 729).

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

they are available. (Pls. 38, 3; 40, 2.) Sometimes a man makes his own cart; just as often he has it made by another for "one must have both intelligence and implements with which to make them." In all areas, most cart wheels were made of cross sections of tree trunks. A Colhuipe man, who made his own cart used cross sections of laurel común. "The radius of the tree," he noted, "will tell how high the cart will stand above the ground. It is important to note this, for the middle of the cart is balanced on the wheels. One must think of those deep ruts in the trails on rainy days; everything on the cart can get muddy if the wheels are too low; and the haul can spill out if the cart is dragged along on its side. It took me two days to make the two wheels." Each wheel was 31 inches in diameter and 6 inches wide; the hub was 8 inches in diameter. The length of his entire cart was 16 feet; its greatest width, near the back end, 4 feet. Parts were fastened together with voqui of colihue (leiwe); no nails were used. Two long pieces of wood, to which boards forming the platform of the cart were fastened, extended forward and formed the shaft. When hitching the oxen to a cart, their horns are fastened to the shaft with leather straps; the yoke is then fastened close to the end of the shaft (pl. 39, 1). Since oxen will follow an ox-cart trail, the driver usually sits in the cart urging slow-moving oxen on by poking their sides with a pole. Off the trail, however, the driver leads the oxen by walking in front, holding a pole, one end of which he rests on the yoke. (Pl. 39, 2 and 3.) If he wishes the oxen to turn right, he taps the yoke on the right with the pole; if to the left, on the left of the yoke.

A log is hitched with chains or leather thongs to the yoke of a pair of oxen and thus dragged to its destination between the oxen (pl. 39, 4).

Cooper's sources (1946, pp. 712-713) report three chief types of water craft: the plank boat, the dugout, and the balsa. All were more or less crescent or new-moon shaped, with raised and pointed bow and stern. Plank boats were lashed together with fiber rope (of *Chusquea* sp.) and caulked with leaves of tiuca and the inner bark of maqui. Dugouts were paddled, or driven by sails when the wind was favorable. Balsas were cigar-shaped bundles of various kinds of reeds, lashed with ropes made of voqui. Other balsas, very light and buoyant, apparently rafts proper, were made of *Puya* sp., *Libocedrus chilensis* (ciprés), or *Laurelia aromatica* (laurel común). All three types of water craft were seen during the present study, but none was crescent shaped. The plank boat with sails, called fote (probably adapted from the Spanish bote), was used in Alepún area when fishing

10: Miller E-5 (1946-1952) 1957
SC4 Araucanians SC4
Chile

252 354 and the middle of the ruka to prevent leaving the back section of the ruka where potatoes and wheat are usually stored. No family in the areas studied had a factory-made stove, nor even an improvised one.

313 372 Firewood may be either split wood of desired lengths—piles of it were seen near a few ruka—or dried tree stumps, or a log several yards long. One end of the log is placed in the fire and shoved along as it burns down. Tree stumps are preferred for in-between-cooking fires because they burn slowly and long. All wood is laid at the edge of the fire, never on top of it.

[824] Ulmo, because it is a hard, nearly smokeless wood, is preferred as firewood. Other woods used are roble chileno, coihüe, and olivillo. The last is the least desirable as it creates so much smoke. In Boroa area, a nearly treeless region, large quantities of driftwood are collected in spring after the floods of rivers fed by mountain streams have subsided. Should a Boroa area family run short of firewood before the driftwood is available, it will fell trees found on the banks of streams in the area; this wood, however, is usually not the smokeless kind.

372 According to Cooper's sources (1946, p. 718) a hand drill was used in the early days to start a fire: the hearth was held on the ground by the feet while the drill was twirled with the hands. Flint and steel, and then matches, followed the hand drill. A 70-year-old Panguipulli man had never seen a fire started except with matches, which are being used in all areas today.

252 415 Kettles used in cooking are hung over the fireplace, either from a raft suspended from the rafters, 5 to 6 feet above the fire, or from a horizontal pole supported at each end by poles planted in the floor on opposite sides of the fireplace. The position of the horizontal pole is in line with the length of the ruka. In several small ruka the pole had been fastened to scantlings that supported the roof. The raft, usually square, is made of boards or saplings. Crossbars of boards or sapling are tied to the frame with voqui.

Kettles are suspended from the end of a chain or a stout wire. If a wire is used, its ends are bent to form hooks, the upper one being placed over the pole or raft and the kettle hung on the lower one. If a chain is used, the lower part of a stout S-shaped wire is placed into the upper link of the chain and the upper part over the pole or raft. A second S-shaped wire is used to suspend the kettle from any link along the chain, depending on how near to the fire the kettle is to be. A chain with S-shaped wires is preferred because of the adjustability to various heights.

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

342 together with voqui, or, in some instances, are nailed to horizontal boards. Hinges are of rawhide. Rarely are there latches or knobs. A door is kept closed by being bolted. Children, during their first days at school, are baffled by knobs on doors.

Ruka have no chimneys. "Who would want to sit in a ruka with an opening at the top to let the rain in?" asked a Coñaripe man, and then went on to say: "The ruka is built to have smoke exits (ullollün) at one or both gable ends of the roof, or to have escapes in one or two walls. If the ruka is situated in the path of a prevailing wind, such as we have in some of the valleys in the Cordillera, there is only one opening for the smoke; if located where winds shift frequently, there are two. Ullollün are usually built to protrude beyond the walls or to be slightly higher than the roof. If built in this manner, there is always a good draft." (See pls. 52, *1*, and 53.)

An Alepúe man, when asked why the ruka had no chimney, replied: "For the very simple reason that in this area it rains on the average two days out of every three; no holes can be tolerated in the roof. We take care of ventilation and smoke by arranging for one smoke hole at a gable end of the roof, that is an ullollün, and for another by leaving an open space at the eaves of one of the walls and a thinness in the same wall just below the open space. The smoke will then find its way out either through the smoke hole or the wall, depending upon the draft, the draft depending largely on the direction of the wind. When building the ruka, notice must be taken of prevailing winds, for the thinness in the wall must be on the side opposite prevailing winds, and the eave on this side must project sufficiently to keep swishing rains from coming in through the thin part of the wall." During an interview, one day, his wife closed the ruka door in order to change the direction of the smoke. She waited a moment, and when she saw the smoke going out through the thin wall she remarked: "There now, that will make it more comfortable to visit."

342 ●824 The framework of the traditional thatch ruka requires saplings with a crotch at an equal height on each. Saplings of hardwood are best, such as petra, roble chileno, canelo, olivillo, laurel común, and ulmo. Temu must not be used, "for worms live in it." The rafters are of ulmo, and so are tie beams. "Ulmo, you know, grows very straight." The entire framework is kept taut and in position by colihüe poles tied to it at intervals in a horizontal position.

342 A man wishing to erect a thatch ruka usually collects the building materials before the men he has invited to assist him arrive. These are men he helped in the erection of their ruka, usually neighbors and relatives. If these men are close friends of his, their families are

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

invited also. Several of the men set out immediately to collect thatch; ratonera (pl. 54, *1*) is preferred for this, but is now nearly extinct; informants thought that intensive grazing in recent years had destroyed most of it. Substitutes for ratonera are chupón, bulrushes, reeds, and sedge, wherever found. While some men are collecting the thatch, others strip twigs off the colihüe poles; some begin to erect the framework, others tie the colihüe poles to the framework, and still others tie together the rafters and tie beams. All tying is done with stout voqui (pl. 54, *2*). Nearly all the men lend a hand when rafters are raised and the ridgepole is attached. Walls and roof are then built up with layers of thatch. Thatch is fastened with roots earthward; each layer slightly overlaps the one below it, and is secured in position by means of voqui applied with a twining technique. Once the thatch is in place, colihüe poles are fastened horizontally across the upper ends of each row of thatch, and are tied to the framework at intervals beneath the thatch. Building a ruka usually takes a day.

Women, as a rule, do not assist in the erecting of a ruka, but by the time it has been built, they are ready to serve an abundant meal. "After everyone has eaten, the men, and everyone else also, sings this song [informant sang it in Araucanian]: 'If I had a beautiful sun, if I had a nice moon, I would enter into this house to greet the wife of the rich man.'" Much wine, if available, and chicha are drunk at the end of the meal; if there is a sufficient amount, many drink to intoxication.

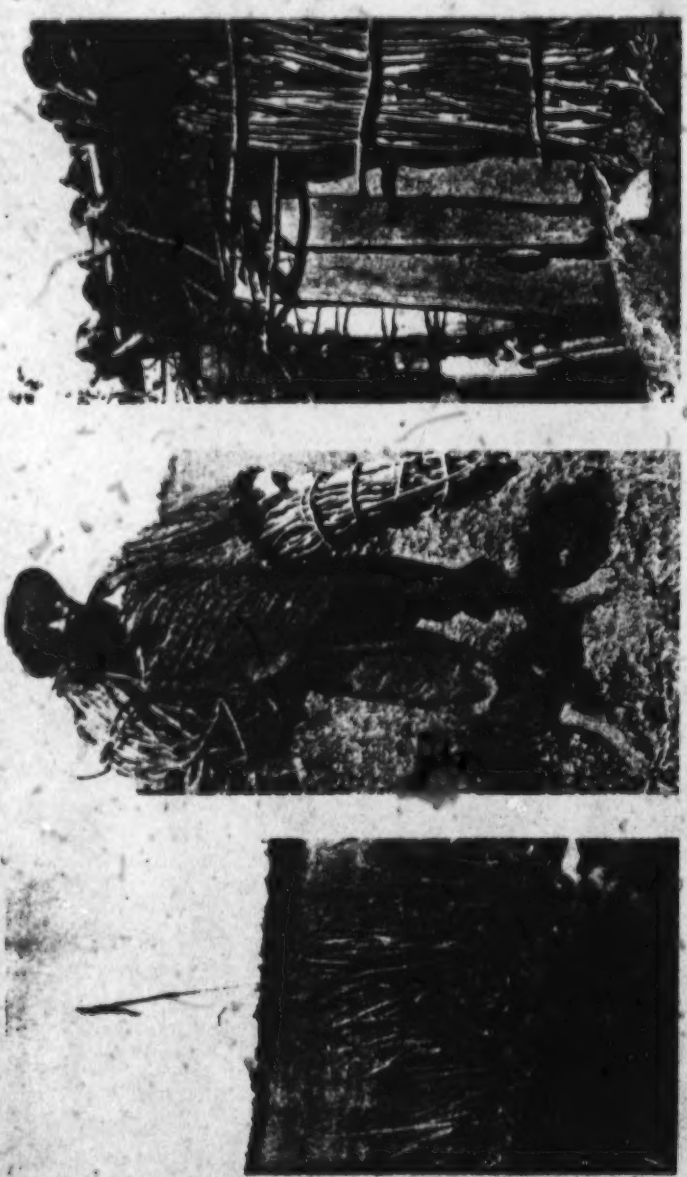
A 33-year old Coñaripe man explained the building of the split-log roof found on some plank houses in his area. "The Mapuche copied these from the Chileans," he noted. "Peeled logs are split lengthwise and a good portion of the core removed. A row of these split, hollowed-out logs is laid across the roof leaving space between them to allow ventilation and smoke exits. Then a second row of the split hollowed-out logs is placed over the first, but in inverted position so that the sides of each log rest in the hollow of two other logs beneath it. In this position the logs are a watershed, give ventilation, and allow the smoke to find a way out."

A ruka is the property of the family; but it is spoken of as belonging to the father. Upon the father's death, the mother inherits it, and upon her death, it belongs to those who happen to live there at the time of her death.

The interior walls and ceiling of the ruka are unfinished. Ceilings are generally coated with hardened, glistening soot from smoke. The open fireplace not only serves for cooking purposes, but gives light and warmth as well.

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

343
824



Building materials (Alepúe): 1, Ratonera used in thatching a ruka. 2, Vine (voque) used in building fences and ruka. 3, Detail of a chicken coop. (Note the manner of keeping ratonera in place. All attaching is done with vines.)

[482]

[p. 220 (C)]

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

386 the color. When the color satisfied her she flipped the chips off with her bare hand, lifted the yarn out with the stick, and hung the skeins on a wire hook suspended from the fire raft in such a position that they drained into the decoction in the kettle below. Later she wrung the skeins by hand into the kettle beneath. She had two more skeins to dye. These she put into the kettle, added more chips and enough water to fill the kettle. While waiting for these to dye, she told how

[624]

TABLE 6.—*Colors obtained from native plants (Chile)*

Color	Plant	Remarks
Orange-yellow	...Bark of michai (michai, *Berberis darwinii* or *B. vulgaris*)	Shrub found in dry land on hills and in open spaces. "It makes pretty stripes in lamas and designs in choapinos."
Red-brown	.....Dry gray moss (not identified)	Found on fence rails.
Brown	.....Bark of ulmo (quiqu, *Eucryphia cordifolia*)	"Use bark of old trees for dark brown; of young trees for light brown."
Gray-brown	.....Twigs of temu (*Temu divaricatum*) added to nalca (palka, *Gunnera scabra*)	Temu grows in moist ravines.
Lead-gray	.....Any of the following: (a) Twigs and leaves of putra (pütra, *Myrceugenia planipes*) (b) Bark of olivillo (tüke, *Aextoxicon punctatum*) (c) Roots of nalca (d) Twigs of chakaiwa (*Berberis darwinii*) (e) Twigs of fuscia (chilliko, *Fuchsia macrostemma*)	A favorite color for ponchos. Grows in deep swamps.
Purple-gray	.....Bark of nalca and olivillo	Favorite color for ponchos.
Red	.....Relbun (rülfan kachu, *Galium chilense*) only when mixed with commercial red dye	"It takes less commercial red dye if relbun is used with it. Relbun grows on the edges of brooks."
Black	.....Roots of chakaiwa	

to dye for other colors. "If I were dyeing yellow, I would chop the roots of michai into small pieces and boil the yarn with them, just as I am doing now. If I wanted to brighten the yellow color, I would add the leaves of canelo; canelo leaves would also prevent the color from fading out. When I want to dye red or green, I use commercial dyes. When I want to dye yarn in commercial red, I boil the yarn in canelo leaves first and then in the dissolved red dye. For commercial green, I boil the yarn with leaves of laurel común first, and then in the dissolved green dye. Doing it this way brings the colors out

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Argentina

852 304 implement of silver around." The implement was not sterilized. To keep the piercing open, a bit of gold ore or an earring was inserted; or if these were not at hand a little piece of wood or thread was used.

Persons invited to the ceremony of piercing and naming were usually relatives. Important families also invited caciques, three or four of them. "It was like a fiesta." A generous meal of meat and mudai (fermented drink of masticated cereals) was served, and competitive games, such as palin and awár kuden or awár meyud (cf. pp. 318-319), were played. A dance, known as pəruntun (cf. p. 339), was also performed. A similar celebration was held when the namesake of any member of the family came on a visit.

Occasionally, when a baby's ears were pierced, the ceremony known as katawe was performed by one of the grandmothers of the baby. The grandmother lifted a little of the skin on the back of one or both hands of the baby and pierced it crosswise with the claw of a puma, or, if no claw was available, with the point of a small knife or the needlelike silver implement. The implement was passed back and forth a few times, and then urine was injected under the skin through the opening. This was done not only to accustom the child to pain, which it might have to endure in later life, but also to let those present know that the performer had a grandchild that could endure pain. No medicine was applied to the pierced skin.

Following the katawe on the child, it was not unusual for adults to have a katawe performed on themselves. An adult man might ask someone present to lift the skin on the back of his hand so that he might pierce the skin on his own hand in the same manner; or the sister of the child's father might ask to have the skin on the thigh of her right leg or her ankle pierced; or the mother of the child, the skin above her left breast. "This is still done today." It is done for several reasons: to avert suffering for the child in later life; to express sympathy to the child in advance for pain it may have to endure; and to indicate the desire of these adults to participate in any pain that the child may have to endure. Following the katawe the child is lifted on a horse and ridden around the place.

"TALCUM POWDER," DIAPERS, BABY'S FIRST CLOTHING

854 [824] To prevent chafing in the baby's groins and armpits, the sap of leaves of maqui or corecore was applied. It was obtained by rubbing the leaves between the palms of the hands until both palms were well covered. If chafing had already set in, the woman squeezed out the juice with one hand directly onto the chafed area. Grease of puma or other animals was not used. Today talcum powder is used.

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Argentina

881 then gave me some nice clothes. I was 15 years old then. No, I was not given any herbal decoctions." Several informants spoke of a girl's voice changing about the time of her first menses.

841 There were no taboos regarding the use of dishes by menstruating women. "No one ever used anyone else's dishes at any time; everyone in the family had his own plate or bowl, and spoon. And each one knew his own, because his mark was engraved on his own, such as a bird or a tree, or some such mark." She continued, "My mother was right: it ended before I was 50 years old. I had my last child when I was 44. Soon after that I had irregular periods, hot spells, was dizzy always, my teeth ached; but all this ended too."

Of a menstruating woman it is said, "She experiences the moon." Of a woman past menopause it is said, "She no longer experiences the moon."

ADULT BEHAVIOR

CARE OF THE HAIR, BATHING, PERSONAL ADORNMENTS, PERSONAL APPEARANCE

302 A low hairline, an Araucanian trait, was not desired; neither was facial hair. Ashes, "any ashes from the fireplace," were rubbed on a boy's face to keep him from having facial hair. A considerable growth of hair on the forehead was removed by smearing either dough or flour mixed with water, or a paste of blood and ashes, over the forehead, letting it dry, and then rubbing it back and forth, thus pulling out the hair—a process called "cleaning the forehead" (liftun-tol). If there were only single hairs, they were jerked out with the fingers, or with a finger and the help of an implement, like a stone. Baldness [145] occurred when a man reached 100 or more years of age. "My father was 130 years old, so old that he lost all his hair."

515 The hair is washed when bathing. A lather of leaves of chacay [824] is used in place of soap, as formerly, especially by those who cannot afford soap. If a luster is desired, the hair, when dry, is saturated with several-days-old urine, an act called küllaitun. Bathing is done in creeks, rivers, or lakes. Many persons bathe daily.

302 A hairbrush was made from the roots of "a plant that grows on trees." The roots were wound about with narrow strips of bark to form a handle; the other ends of the plant were used in brushing. Such a brush in the collections of Parque Nacional de Lanín (specimen No. 77) is 14 inches long and 6 inches in circumference at brush end.

301 Formerly, every adult person wore silver ornaments. These were earrings, necklaces, bracelets, rings, and studdings on belts. Women

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Argentina

other dye. To bleach yarn white, the length of strands needed, "like for a diamond-shaped design in a choapino," are measured off and each wound around a leaf or small stick and stored away in mallo. An 80-year-old woman had seen her mother-in-law bury yarn in a few handfuls of mallo that she had put into a corner of a hewn-out tree trunk. She had prepared two sticks of wood, "as thick as my finger," one about so long that she had called wentru (man), and the other so long, that she called domo (woman) (4 and 2½ inches, respectively). Around each stick she wound one layer of yarn, very tight and very close together. When the yarn was removed from the mallo, it was pure white. "It always remained white. My mother-in-law wanted it for a cross design in some weaving she was about to do."

TABLE 10.—*Colors obtained from native plants (Argentina)*

Color	Plant	Remarks
Red (kelü)	Relvún (*Relbunium hypocarpium*)	
	Yerba vinagrillo (*Oxalis acetosella*)	
	Heart of roble (*Nothofagus oblíqua*)	
Rose color (kallfu mora)	Roots of pimpinela (*Acaena ovalifolia*)	
Coffee color to dark brown (muskz kelu)	Bark of roble	
	Bark of nogal (*Lomatia obliqua*)	
	Boldo (*Peumus boldus*)	
Gray (kañü)	Nogal	"Nalca produces a delicate shade of gray."
	Robu (unidentified)	
	Roots of nalca (*Gunnera scabra*)	
Yellow (choñ)	Bark and roots of michai (*Berberis darwinii*)	
	Romerillo (*Lomatia ferruginea*)	
	Poquil (unidentified)	
Chestnut color, like that of guanaco wool (l'uan kal)	Bark of roble	
Black	Bark of nogal	"If boiled a very, very long time."

Sheep's wool is dyed after it has been made into yarn. It is boiled in water containing the substance in which the dye is found. Darker shades can be obtained by using more of the dye substance or by longer boiling with less of the substance, boiling being timed to the shade of the color desired. Informants had obtained dyes from barks and roots listed in table 10.

Formerly, no substances were known to dye blue, green, purple, or orange. In recent years, commercial aniline dyes have been used for these. Today, commercial dyes are used almost exclusively for all colors. A woman explained: "I always fear being arrested by the

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4

APPENDIX B. PLANTS USED BY THE ARAUCANIANS

824 Names of plants are here recorded in Spanish, followed by the Araucanian names in parentheses. Scientific names are from Félix José de Augusta's Diccionario Araucano-Español y Español-Araucano, 2 vols., 1916; La Salud por Medio de las Plantas Medicinales, 1929; and Enrique Amandeo Campos' and Roman A. Perez Moreau's Flora Argentina, Zona de Nahuel Huapi y Lanín, 1944. Dashes (——) indicate that the name could not be obtained.

I do not know whether all plants listed below are indigenous to both Chilean and Argentine Patagonia. Plants recorded in field notes taken among both Chilean and Argentine groups are preceded by an asterisk (*); those recorded as being used by the Argentine Araucanians but not found in the field notes taken among the Chilean groups are preceded by two asterisks (**); those without an asterisk were being used by Chilean Araucanians, but I do not know whether they were ever used by the Argentine Araucanians. (Cf. Cooper, 1946, vol. 2, pp. 687-760, for additional plants used by Araucanians.)

**abrojo or cardo de la sierra (troltro) (*Sonchus asper*)
**achicoria (——) (*Taraxacum officinale*)
**ajenjo (——) (*Artemisia absinthium*)
*aji or chili (trapi) (*Capsicum annuum*)
**ajo (asus) (*Allium sativum*)
álamo (——) (*Populus nigra*)
albaquilla or culén (kulen) (*Psoralea glandulosa*)
*alerce (lawal) (*Libocedrus tetragona*)
**algarroba (——) (——)
**alverjana (shoqi) (*Vicia nigricans*)
**amancay or lliuto (amankai) (*Alstroemeria aurantiaca*)
**amorseco or cadillo or pimpinela (fərokiñ) (*Acaena ovalifolia* subsp. *australis*)
**apio (meroi or chirivia) (*Apium*)
*araucaria (pewen or pehuén) (*Araucaria araucana* or *Dombeya chilensis*)
*arrayán (kóllimanəll) (*Myrtus communis*)
avellanillo (piñol) (*Lomatia dentata*)
avellano (ŋəfũ) (*Gevuina avellana*)
**berro or placa (llapue or troipoko) (*Nasturtium officinale*)
*boldo (fol'o) (*Peumus boldus*)

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4

824 ●

**brochela or crochilla or grochela (——) (——)
**cadillo (cf. amoraseco)
calle calle (kallekalle) (*Libertia ixioides* or *Libertia caerulescens*)
canelo (foiqe or foye) (*Drimys winteri*)
**cardo de la sierra (cf. abrojo)
*carrizal (piliaroral) (——)
centella (lunürka) (*Ranunculus minutiflorus*)
**chacay (chakai or tamen wayun or kurü wayen) (*Discaria trinervis* or *Discaria serratifolia*)
(——) (chakaiwa) (*Berberis darwinii*)
**chamico or estramonio (miaya) (*Datura stramonium*)
(——) (chafichen) (*Scirpus setaceus*)
chaura (chaura or charwa) (*Gaultheria myrtilloides*)
**(——) (chichai) (——)
*chili (cf. aji)
(——) (chillüm) (*Nertera depressa*)
**chiñchiñ (——) (*Azara microphylla*)
**chirivia (cf. apio)
(——) (chukütri) (*Baccharis racemosa*)
chupón (kai) (*Greigia sphacelata*)
cicuta mayor (pinaka) (*Cynium maculatum*)
**cilantro or coriandor (——) (*Coriandrum sativum*)
**cilantro del campo (——) (——)
ciprés (——) (*Libocedrus chilensis*)
*circuelillu or notro or treumün (notru) (*Embothrium coccineum*)
**cizaña (kamcha lawen) (*Centaurea melitensis*)
cochayuyo (kollof) (*Durvillea utilis*)
*coihüe (koiwe) (*Nothofagus dombeyi*)
**coirón (pakiya) (——)
*cola de caballo or limpia plata (qchaiñochai) (*Equisetum bogotense*)
*colihüe (raqe or rüni) (*Chusquea culeou*)
copihue (kollcópiu) (*Lapageria rosea*)
coral or esparto or pelú or quilineja (paupauweñ or polu) (*Luzuriaga radicans*)
*corecore (korekore) (*Geranium corecore*)
**coriandor (cf. cilantro)
**crochilla (cf. brochela)
culantrillo (kudün'amun) (*Adiantum chilense*)
culén (cf. albaquilla)
esparto (cf. coral)

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4

824 **espino blanco (rəpu wayun) (*Rhaphitamnus cyanocarpus*)
**estramonio (cf. chamico)
(——) (feñfeñco) (——)
(——) (filuponü) (——)
**(——) (fəl'el or fül'el) (*Solidago microglossa*)
frejol (deŋüll) (*Phaseolus vulgaris*)
*frutilla (kelleghen or llahuan) (*Fragaria chilensis*)
*fucsia (chillko) (*Fuchsia macrostemma*)
(——) (fül'el) (cf. fəl'el)
**grochela (cf. brochela)
helecho grande (añpe) (*Alsophila pruinata*)
**hinojo (hinojo) (*Foeniculum vulgare*)
hualhuan (wawan) (*Laurelia serrata*)
huella (——) (*Abutilon vitifolium*)
huique (deu) (*Coriaria ruscifolia*)
**junco (——) (*Scirpus californicus*)
**junquillo (rəme or rüme) (*Juncus procerus*)
(——) (kañchan lawen) (——)
(——) (karül'awen) (*Gratiola peruviana*)
(——) (keŋi) (*Fascicularia bicolor*)
(——) (keukeukina) (——)
**(——) (kimwe) (——)
(——) (koifüñ) (——)
**(——) (kowəll foki or nüpu foki) (*Lardizabala biternata*)
**(——) (kuduñ foki) (*Cissus striata*)
(——) (kərakuü or kərako) (*Pseudopanax valdiviensis*)
(——) (lanko kachu) (*Bromus unioloides*)
laurel común (triwe) (*Laurus nobilis* or *Laurelia aromatica*)
(——) (láwü) (*Sisyrinchium* sp.)
**lechuguilla or retamilla (fiamku lawen) (*Gnaphalium purpureum*)
(——) (lelliuken) (——)
*limpia plata (cf. cola de caballo)
linaza (linu or liñu) (*Linum* sp.)
lingue (liŋe) (*Persea lingue*)
liuto (chuño) (*Alstroemeria ligtu*)
**(——) (llaküd) (*Calandrinia axilliflora*)
**llantén or siete venas (pintra or pilluñiweke) (*Plantago major*)
**lliuto (cf. amancay)
(——) (llumüejka) (——)
luche (luche) (*Ulva lactuca*)
luma (luma) (*Myrtus luma*)

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4

**maitén (maiten) (*Maytenus boaria*)
malva del monte (defekono) (*Hydrocotyle poeppigii*)
mango (maŋo or magu) (*Bromus mango*)
**(——) (mañiu) (*Podocarpus chilena*)
**(——) (manticu) (——)
**manzana silvestre (lleeptha manzana) (*Pyrus malus*)
*maqui (kəl'on) (*Aristotelia macqui*)
mardoño or palqui or parqui (refu) (*Cestrum parqui*)
**(——) (mawida poñü or fiaŋki) (*Dioscorea nervosa*)
(——) (meli) (——)
*michai (mɔchai) (*Berberis darwinii* or *Berberis vulgaris*)
(——) (mitahue) (*Myrceugenia planipes*)
**(——) (mulweŋ) (——)
(——) (ŋalauŋalau) (*Eryngium pseudojunceum* or *Juncus dombeyanus* var. *elatus*)
*nalca (ŋalka or paŋke) (*Gunnera scabra* or *Gunnera chilensis*)
**(——) (fiaŋki) (cf. mawide ponü)
**(——) (napur) (——) "plant with turniplike root"
natri (natrəŋ) (*Solanum gayanum*)
**(——) (neneo) (*Mulinum spinosum*)
(——) (ŋil) (*Alstroemeria ligtu*)
**ñire (ñire) (*Nothofagus antarctica*)
(——) (ñocha) (*Greigia landbeckii*)
*nogal (radal or raral) (*Lomatia obliqua*)
notro (cf. circuelillu)
(——) (ñukiñ) (*Osmorrhiza berterii*)
(——) (nülpi) (*Vicia valdiviana*)
**(——) (nüpu foki) (cf. kowəll foki)
(——) (ŋümawe) (*Anagallis alternifolia*)
olivillo or palo muerto or tique (tüke) (*Aextoxicon punctatum*)
orégano (aregano) (*Origanum vulgare*)
*ortiga menor (kuri) (*Urtica urens*)
*paico (pichəŋ) (*Chenopodium ambrosioides* or *Herniaria payco*)
(——) (paillawe) (*Marchantia polymorpha*)
**(——) (pakütya) (——)
palo muerto (cf. olivillo)
palo negro (ireire or ürerüre or küdumanəll) (*Leptocarpha rivularis*)
**palo santo (tayu) (*Flotovia diacanthoides*)
palqui (cf. mardoño)
*pañil (palŋin) (*Buddleia globosa*)
*papa (ponü or puñe) (*Solanum tuberosum*)

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4

824

**paramela (——) (*Adesmia boronioides*)
parqui (cf. mardoño)
*parra silvestre or parrilla (mulul) (*Ribes glandulosum*)
*parrilla (cf. parra silvestre)
**pasto de tres cantos (winkel) (*Baccharis sagittalis*)
*patagua or petra (pɔcha or pütra) (*Myrceugenia planipes* or *Myrceugenia pitra*)
(——) (paulum) (*Hydrangea integerrima*)
pelú (cf. coral)
*petra (cf. patagua)
(——) (pilfü) (*Campsidium chilense*)
**(——) (piliaroral) (——) "grows in swamps"
pillopillo (pəllupəllu) (*Daphne pillopillo*)
**(——) (pilun dewü) (*Viola maculata*)
**pimpinela (cf. amorseco)
piñol (piñol) (*Lomatia dentata*)
**placa (cf. berro)
**poleo (koleu) (——) "a species of mint"
**polipodio (küñálfillkuñ or peñafillkuñ) (*Polypodium trilobum*)
**poquil (——) (——)
(——) (püllallfillkuñ) (——)
(——) pɔdwe) (*Azara lanceolata*)
(——) (pəllpəll) (*Boquila trifoliata*)
**(——) (pɔre) (——)
**quebracho (——) (*Aspidosperma quebracho*)
quila (kül'a) (*Muehlenbeckia sagittifolia*)
quilineja (cf. coral)
*quillay (kəllai or küllai) (*Quillaja saponaria*)
quilmay (külmai) (*Elytropus chilensis*)
quilquil (kəlkəl or külkül) (*Lomaria chilensis*)
**quiñal (——) (——)
*quinoa (dawe or ʃawe) (*Chenopodium quinoa*)
*radal (radal or raral) (*Lomatia obliqua*)
ratonera (lin or linlin) (*Hierochloe utriculata*)
*rauli (ruíli) (*Nothofagus procera*)
relbun (rülfan kachu) (*Galium chilense*)
**relvún (rülfən) (*Relbunium hypocarpium*)
**retamilla (cf. lechuguilla)
roble chileno or roble pellin (koyam or walle or pellin) (*Nothofagus obliqua*)
robu (——) (——)

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4

824

romaza (pillaweñ) (*Rumex romazza*)
*romerillo (krakue) (*Lomatia ferruginea*)
(——) (rümü) (*Oxalis lobata*)
(——) (rüna) (——)
(——) (rafal) (*Escallonia pulverulenta*)
sanguinaria (——) (*Polygonum sanguinaria*)
saúco del diablo (trarumampall) (*Pseudopanax laetevirens*)
**siete venas (cf. llantén)
silvestre salvia (llinllin) (*Sphacele campanulata*)
*soya (——) (*Glycine max*)
(——) (temu) (*Temu divaricatum*)
tiaca (kiaka) (*Caldcluvia paniculata*)
tineo (mədewe) (——)
tique (cf. olivillo)
tomillo (chakua) (*Thymus vulgaris*)
*toronjil or tronquillo (——) (*Marrubium vulgare*)
*totora (trome) (*Cyperus vegetus*)
(——) (traftrafeñ) (*Cassia stipulacea*)
**trepadora (rere lawen) (*Tropaeolum speciosum*)
**treumün (cf. circuelillu)
triaca (——) (*Argylia huidobriana*)
tronquillo (cf. toronjil)
ulmo (ŋuiŋu) (*Eucryphia cordifolia*)
voqui colorado (pəlai foki) (*Muehlenbeckia tamnifolia*)
(——) (wautro) (*Baccharis concava*)
**(——) (weliüwel) (——) "a vine used in basketry"
(——) (welke or werke rəfəl) (*Solanum valdivienae*)
(——) (wefiagwe) (——)
(——) (willi kachu) (*Carex decidua* or *Carex antucensis*)
(——) (wədawe) (*Gleichenia littoralis* or *Gleichenia pedalis*)
(——) (wañokintuwe) (——)
yerba buena (——) (——) peppermint
yerba del chavalongo (——) (*Solanum crispum*)
*yerba maté (——) (*Ilex paraguariensis*)
*yerba vinagrillo (kulle) (*Oxalis acetosella*)
yuyo (ŋedoñ) (*Brassica campestris*)
(——) (yəlweiu) (*Nassella chilensis*)
zapallo (peŋka) (*Cucurbita pepo*)

12: Faron E-4, 5 (1952-1954) 1964
SG4 Araucanians SG4
Mapuche

796 jewelry, repair cuckets, clip and curry their horses. Usually there is about a month between the setting of the date and the staging of the ceremony.

796 798 Shortly before the date set for *nillatun*, a select group of elders (the designated officials) goes to the *nillatun* field to make it ready for the performance. This group is a separate, secret conclave from which all women and children are excluded. The altar from the previous ceremony is very likely still standing, but it is in disrepair, as are the *ramadas* or cubicles made of boughs, which serve as shelters for the assembled families and guests. If [824] the altar is an ancient carved post, only the sacred boughs of *canelo*, *maqui*, apple, and other trees, which have been stuck in the ground around it are replaced. If the altar is simply a notched post, it too may be replaced at this time. The area for a number of yards around the altar post is considered the sacred field, and is not sown or, theoretically, grazed. The *ramadas* are erected or repaired by those persons who intend to use them. Sometimes these are constructed so as to nearly encircle the ceremonial field; sometimes they are lined along one or more sides of the area. The field itself, regardless of the appearance lent to it by the *ramadas*, is considered to be circular, defined usually by the path followed by the *awn* riders.

796 The renewal or rebuilding of the *rewe* and *llañi* is the final preparatory act before the public ceremony begins. Once this is accomplished, the people begin to assemble. They commence to arrive on the morning of the first day scheduled for the public ritual. The officials are among the first to arrive, for they have to be on hand to direct the ceremony from the beginning and to [782] greet the participants as they appear on the scene. They attend to the last-minute preparations, such as tying the sacrificial sheep (sometimes oxen) into place, seeing that enough firewood has been gathered, that the proper bowls of grain and libational offerings have been set in place near the main altar (*rewe*). Since so much of the success of the ceremony is in the hands of these officials, they attend to the most minute details of the ritual.

All participants, as distinguished from mere spectators, arrive at the ceremonial field fairly early to ready their *ramadas*, start their cooking fires, prepare soup and other foods that take long

12: Faron E-4, 5 (1952-1954) 1964
SG4 Araucanians SG4
Mapuche

a dance around the secondary altar before returning to the main one.

Meanwhile, the *purun* (a dance) has begun around the *rewe* (main altar). The *awn* riders now take up their positions in the *purun*, the two sergeants assuming command of the dancers—subject to the orders relayed through the captains from the *ñillatufe*. After a series of fast and slow *purun*, the dancing comes to an end. There might be a special *lonkopurun*, danced by men to dramatize the relation between the living and their dead chiefs, and to show how the ancestral chiefs aid their descendants and combat the forces of evil. All *purun* dancers (women are allowed and expected to perform) wear sprigs of *canelo* or *maqui*—sometimes shafts of wheat, barley, or a few kernels of maize—which they take from the *rewe* when beginning to dance and replace when finished, endowing themselves with a sacred quality meanwhile. As the *awn* encirclement, the *purun* is also danced around the main altar from right to left, or counterclockwise. The *awn* and the *purun* are accompanied by the playing of *pifulka* (single- or multitone whistles of clay, wood, or stone), the sounding of the *trutruka* (a long trumpet), and the continual beating of the *kultrun* (drum).

After the *purun* is finished, the men line up on one side of the altar (*rewe*) facing the *ñillatufe*, and the women participants on the other (left) hand of the *ñillatufe*. They form two lines stretching toward the east between the *rewe* and the *llañi*. The *ñillatufe* then begins his second prayer, which concludes the first sequence, the early morning ritual. The *ñillatufe* utters his oration in four stanzas. During the intervals between the stanzas, the opposed lines of men and women dance standing in place. The words of the prayers (or at least their sacred meaning) are incomprehensible to most of those assembled.

The *ñillatufe*, with assistance from the captains and sergeants, kills one of the sheep staked near the *rewe*. He does this with a long knife, slitting the animal's throat. While the sheep is bleeding to death, the *ñillatufe* cuts off its right ear, which he holds aloft while speaking a prayer. After this, he opens the chest cavity of the dead animal, frees the heart and withdraws it. He holds the heart aloft, again in his right hand, and utters a